

CHURCH MATTERS.

Religious Notices.

FIRST PRESBYTERIAN CHURCH—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10:30 A. M. and 7:30 P. M. Sunday school at 12 M. The Lord's Supper on prayer-meeting, Sabbath at 7 P. M. Weekly prayer-meeting, Thursday, at 7:45 P. M.

FIRST BAPTIST CHURCH—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10:30 A. M. and 7:30 P. M.; Sunday school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Temperance meeting on Tuesday evenings. Prayer-meeting on Thursday evenings. Young People's meeting, Sabbath evening at 6:30 o'clock.

METHODIST EPISCOPAL CHURCH—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday school at 2:30 P. M. Prayer-meeting, Thursday evenings at 7:45. Class meetings, Tuesday and Friday evenings at 7:45 o'clock.

WESTMINSTER PRESBYTERIAN CHURCH—Fremont street, corner Franklin—Rev. S. W. Duffield, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday school, 12 M. Weekly prayer-meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (Episcopal)—Liberty street—Rev. W. G. Farrington, D. D., Rector. Morning service, 10:30 o'clock. Second service, 4 P. M. Sunday school at 2:45 P. M.

CHURCH OF THE SACRED HEART—Rev. J. M. Nardello, Pastor. First mass, 8:30 A. M. High mass, 10:30 A. M. Vespers, 3 P. M. Sunday school, 2:30 P. M.

BERKELEY UNION SABBATH SCHOOL—Held in Berkeley School-house, Bloomfield avenue, every Sunday at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATKINSING M. E. CHURCH—Rev. J. Covans, Pastor. Sunday services: Preaching, 10:30 A. M. and 7:30 P. M. Sunday school, 2:30 P. M. Prayer-meeting, Thursday evening at 7:45. Class meeting on Tuesday evening at 7:45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watkinsing)—Rev. Daniel I. Edwards, Rector. Morning service, 10:30 o'clock; evening service, 7:30. Sunday school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH—Rev. John M. Enslin, Pastor. Hours of service, 10:30 A. M. Sunday school, 2 P. M. Prayer-meeting, Tuesday evening, 7:45 o'clock.

REFORMED CHURCH (Brookdale)—Rev. William G. E. See, Pastor. Sabbath services, 10:30 A. M. and 7:30 P. M. Sunday school, 9 A. M. E. G. Day, Superintendent. Prayer-meeting, Wednesday evening.

HOPE CHAPEL—Sunday-school every Sabbath at 3:30 P. M. John G. Broughton, Superintendent.

SILVER LAKE—Sabbath school held every Sunday in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7:30 o'clock. Prayer and Conversational meeting, Friday evening.

BLOOMFIELD S. S. TEACHERS' NORMAL CLASS—Rev. W. H. Brodhead, leader. Meets on Wednesday evening of each week, at 8 o'clock in the Sunday school rooms of the First Baptist Church. Sunday-school teachers, workers and friends are cordially invited.

The course of Sunday evening sermons now being delivered in the Park M. E. Church, by the pastor, Rev. D. R. Lowrie, have created a profound impression. The congregations are large, and are deeply interested. The topics thus far discussed are as follows: Real Friendship, The Tyranny of Fashion, Gambling and its effects, and The Spirit of Young America. The subject to-morrow evening will be "The Physical, Intellectual and Moral Culture of Young Ladies." A popular service of praise is held for twenty minutes before the sermon. Children's Day will be observed in the school and church on the second Sunday of June. Special arrangements are in progress.

The Forty Hours Devotion.

The "Forty Hours" devotion ended at the high mass Sunday at the Church of the Sacred Heart. Each church in a Catholic diocese has its allotted time to continue the "Perpetual Adoration" of the Blessed Sacrament and in each church it is a season for special devotions and ceremonies. The adoration continues for forty hours, hence the name. On Friday, May 23d, it opened with grand mass and a procession of the children of the various parishes around the church, with the pastor bearing the chalice containing the host. It was placed later on the richly dressed altar and then exposed to the veneration of the people day and night, till on Sunday at the last mass. It was again carried in procession following the cross bearer and acolytes and the little ones strewing flowers in the path, till deposited in the tabernacle and the feast was ended. This ceremony is taken advantage of by the pastors to exhort the people to renewed piety, and the effects might have been seen at the early mass on Sunday when nearly the whole parish, male and female, approached and partook of the Holy Communion. The pastor was assisted at the confessional by two clergymen from the neighboring parish. The decorations of the altar were superb and rich, and with the sparkling lights, beautiful draperies and fresh flowers, and the artistic music of the choir and reverence of the people, it was truly a beautiful Christian feast.

About Taxes.

I wish to express my satisfaction with your proposition to reduce the assessed valuation of farming lands in Brookdale, and increase that of "vacant lots" in certain locations. No surer way to encourage building than to make the tax on vacant lots relatively large.

May 24, 1884. E. L. SMALL.

A Letter to the B. F. A.

To the Citizens:

As business engagements necessitated my absence from the village on Monday last and prevented my saying to the members of the B. F. A. what I would like to have said at the close of the election, had I been present, will you kindly allow me the use of your columns to say a few words to the members of the association.

G. T. M.

Gentlemen of the B. F. A.—On my return last evening I was very much surprised to learn that the election of Monday had resulted in the choice of myself for President. While I appreciate this token of confidence I would very much rather the choice would have fallen on some one having more time to devote to its interests than I can possibly do. I regret very much any differences that may have arisen among the members and hope the past will be forgotten and that we will all work together for the advancement of the interests of the organization. While I am its President I shall endeavor to know no truck nor horse, but shall strive to study the good of the association, and I ask the encouragement and co-operation of every member in this purpose.

Respectfully yours,

G. T. MOORE.

Bicycling on the Sidewalks.

To the Citizens:

For some time past a dozen or more boys have had free use of the sidewalks for riding velocipedes and old wooden bicycles. If pedestrians do not choose to give them the right of way they will take it by running into them with their machines. On several instances I have seen children struck with them and ladies compelled to jump out of the way to avoid being injured by the reckless riders. A few evenings since, as a respected resident of the West End was going to his home, a boy, living on Thomas street, came along at a breakneck speed with an old rickety wheel. As the gentleman did not step to the curb and give the boy the whole walk, he ran against him. The injured man then took his cane and gave the boy a well deserved thrashing for his impudence and recklessness. The boy then went to his father, who should have duplicated the dose, but instead he took him before Justice Hageman and lodged a complaint of assault, and battery, claiming it was administered without any cause what ever. The charge was sustained, and the gentleman compelled to furnish bail to appear before the Grand Jury. If there is no present remedy for this nuisance, which is so generally detested, we should like to know it, so that steps can be taken to punish not only this offender, who has been encouraged by a father's folly, but any others who will insist in annoying the public.

C.

Desecrating the Cemetery.

To the Citizens:

I would like to call your attention to an evil which has existed and still exists, and is a disgrace to our town, viz: the desecration of our cemetery by a lot of objects who call themselves young men, who are in the habit of congregating there and acting in an outrageous manner. One would suppose, from their actions and conversation, that they had just escaped from some penitentiary or insane asylum. It has become so obnoxious that those wishing to visit the graves of friends cannot do so without having to encounter a swarm of these pestiferous moths, who are ever present. I notice, at the entrance, three stone pillars which have been standing like sentinels for the past five years. What they are intended for is a mystery—maybe the trustees of the yard purpose placing gates at that point in future years. It would seem that the recipients from the yard would warrant them in finishing where they left off, at once. Afterwards, let tickets of admission be furnished to those who are entitled to receive them, and keep out those who only visit the resting place of the dead for other than legitimate purposes. If necessary, let the Township Committee detail a constable or two whose business it shall be to patrol the cemetery on Sundays, and arrest any who are detected violating the laws of decorum or decency, and let the Justice of the Peace deal severely with all offenders—in giving them a full share of strictly pure Jersey justice. A few examples and the evil will cease to exist.

W.

More Light Wanted.

To the Bloomfield Citizens:

Is there any likelihood of gas light being introduced on Washington street from the railroad to Midland avenue? This is one of the most traveled streets in the town, leading up to the "West End" and Glen Ridge, and must be gone over in darkness. It is a fortunate thing that it is a singularly well-regulated community up that way, or the shades of night might be disturbed by the unwary voyager howling as he lifted himself out from the ditches that line a part of the way. After the triangular park is accomplished, a hat might be passed around for the relief of that portion of our townsmen.

Mount Tabor.

This place is becoming more and more beautified every day. The avenues and grounds are being put in fine condition, and there is great improvement in the class of cottages that are being built. The trustees have put up a new engine-house and tapped another spring, so as to insure an abundance of water in any emergency. As a general thing only one engine will be used, but when the families crowd the cottages, and the thousands of people are on the grounds they may need to use both engines. The corporation has control of still another spring of large capacity, but it is not probable that it will be called into use for the reservoirs in years to come. It lies between the camp ground and the railroad. Many who have been attracted to the seashore in bygone years, are turning their face toward the mountains. A successful year is anticipated for Mount Tabor. The Committee on Public Service intend to provide a rich programme, and they have had experience in this work and know how to do it. Rev. D. R. Lowrie and Rev. A. L. Brice, D. D., are said committee, and they will avail themselves of some of the best talent in the land for the pulpit, while the trustees admirably arrange all the temporalities. An excellent store has already opened on the ground, with ample supplies of fresh groceries, fruits, milk, etc., at moderate prices. A post office is established on the grounds, and also telegraphic communication.

W. J. T. P.

"For God and Home and Native Land."

The day of prayer, which was appointed by the National W. C. T. U. and observed all over the United States, proved to be a day of great profit and inspiration to those who faithfully kept it. The local Unions of the neighboring towns met with the women of Newark in their new hall, corner Market and Mulberry streets. Montclair, Elizabethtown, Jersey City, Rahway, Bloomfield, and perhaps other Unions were largely represented there. Throughout the whole day earnest supplication went up to God for our country, the men who are to be appointed to hold office in the coming presidential campaign, those who shall meet to nominate them, and all voters.

The women of the Christian Temperance Union are consecrated earnest workers, and who shall dare to say that the fervent, effective prayers of these 125,000 godly women all over the land will be disregarded by the Mighty One whose ear is ever open to the cry of His children. Did He not hear the cry of His children in bondage so many thousand years ago? And does He close His eyes to the fearful bondage of our own time? We believe He says to us as He did to them: "I have surely seen the affliction of my people, and have heard their cry; for I know their sorrows, and I am come down to deliver them." Already we see the beginning of the end; let us pray on and never faint, for we shall reap in due season; if our faith fail not.

There are 200,000 saloons in our land doing their evil work day by day; 100,000 drinking women alone, besides how many more? 125,000 christian women pledged to total abstinence, and jealous in the cause, helping to answer their own prayers by constant and incessant labor. They offer believing prayer and works accompany their faith. They believe that religion and temperance are so mingled together at this present crisis that they cannot be separated. Oh! that every church member in our town and all over the land might have a deep conviction in their own soul that they have a part in this battle of right against wrong, and that they are injuring the cause of Christ by not boldly showing their colors, and not setting their faces as a flint against this great crime in its most aggravated as well as its less noticeable forms.

Twenty years ago the women of our country thought little about politics; but they are waking up now to see what is their part in the struggle. Have we not as mothers, power to influence aright the little voters as they are laid in our arms at their birth? With brooding love and care we think and plan for them while so young. As the years roll on the mother helps her boy to think for himself and her influence for right or wrong goes with him through life whether he is willing to acknowledge it or not.

We are praying for a God-fearing man in the White House, one who is pure in habit and principle, one who by personal example and precept will show to the thousands of eyes fixed upon him, that the liquor traffic and its revenue is detested by him, and that strong drink shall never pass his lips. May God give us the right man, who will throw all the power and force of his position upon the side of prohibition and safety.

M. E. B.

Shall Alcohol Reign or Not?

Lift up the voice like a trumpet, cry aloud and spare not, in view of this monster giant who walks the earth in open day, nor even seeks for a covert to hide itself.

Its work is death and destruction, and nothing diverts it from this aim. It brings into the home famine and desolation; it makes wives widows, and children orphans. It steps boldly into high places and brings down the distinguished and noble to untimely and dishonored graves, and paints above their names: Infamy.

It riots among the middle classes, and degrades itself when it can destroy respectability and happiness. It enters the dwellings of the poor and leaves abject poverty, wretchedness and sin. It plants disease wherever its feet do tread. It is the root and branch of crime. It walks hand in hand with the thief and murderer, and scarcely are these crimes committed without its aid. It braces the arm for the dreadful deed and hardens the heart till it is able to withstand the upbraidings of conscience. It bewilders the brain and in many instances steals the reason. It peopled the prisons, the almshouses and the various asylums. It breeds disease wherever it treads, and such disease as is terrible when it comes in its might. Heligion! it is its insatiable foe; it tramples its vile feet upon it; it is the infidel's prop, the skeptic's aid, and the freethinker's tower to which he may flee and feel safe in his delusion. If one drinks and lulls the senses he will feel no need of religion. Dreadful state.

All this and much more does the demon Alcohol do, and yet it goes on in its deadly work with none to stop it. It stands out and cries to God's people "send me one equal in size and strength to fight with me; I defy Israel," and it also defies Israel's God.

Must this go on? Are there no Davids now? Is there no hindering hand? Must Alcohol at the head of the ranks of the evil one defeat right and the righteous?

We should emphatically cry No, it must in the name of the living God be fought and conquered; the giant shall and must be. Why cannot Prohibition be brought to bear upon it and be the sword to slay it?

Many that are wise and good say "no, it is impossible, we must pray and work on quietly, but cannot openly confront so great a power."

Some wise financiers say "the trade in alcohol pays the National debt and brings great sums into the Country's Treasury. If this trade were stopped, thousands would be thrown out of employment, and suffering therefrom would ensue."

This reasoning seems plausible enough, but it is false reasoning. Does it not take from the National Treasury, or what might go towards filling that Treasury, to support the criminals alcohol has made, its victims in prisons, asylums and dens of iniquity?

If this fell monster were crushed, the trades would flourish, the man who is now too poor to buy comfortable clothing, would be enabled to patronize the tailor, the shoemaker and the hatter. Now the money must go for rum, and he must consequently appear in rags. And just here the truth is

verified, "that one sinner destroyeth much good." He suffers, his friends suffer, and the trades suffer, consequently the land is poorer, and many suffer because one man will debauch himself with drink, or rather, because there is no enforcing the law against drink.

The christian women of the land are doing a grand work among the fallen; but so long as Prohibition is withheld, just so long will the enemy rear its monstrous head above the tide and hold the work in derision. It is the upright, conscientious voters who can put shoulder to shoulder, and arm to arm in this great battle. "Come up to the help of the Lord against the mighty," is the cry to them.

"Pray!" We do pray; we must pray, and never cease; but prayer without works, in this particular, is dead.

It is said there would be bloodshed and strong resistance if Prohibition were brought to bear upon this evil.

It was said of old, that the land could never be rid of slavery, it was an impossibility. God's arm was stretched out, and He, the Mighty One, said it should be rid of slavery, and the work was done. Yes, there was precious blood shed; many precious things are bought with blood; but great was the victory wrought, and the land stands out free from this cursed thing.

We say let consequences take care of themselves, and bring down the sword of Prohibition right upon the giant's neck. If law is rightly enforced and its dignity maintained, very few will lose their lives in the conflict; but if some must die for the cause, their number cannot equal those which alcohol slays as his reign goes on.

The brave do not dwell on the fatal consequences that may follow the war, but only on the battle to be fought when brought face to face with the enemy. Let God take care of consequences, and goodness stand up for the right in this war. The women may take courage and work and pray on leaving the government upon the husbands and fathers. They want it not, they may well prefer to "let the men hold the reins, but they can gently and quietly show them the way to go," in regard to this weighty matter.

Temperance School.

The President of the Reform Club visited the Juvenile School on Saturday last, and was very much pleased with the general appearance of the school, and the plan on which it was conducted.

A stranger that was present remarked on the bright pleasant faces of the children, and the zeal of the teachers, who were present in full corps, and was especially pleased with the Superintendent and President, who are certainly most suitably chosen.

Julia Holmes, one of the younger scholars, recited creditably a sprightly poem. The children seem to take hold of the valuable lessons in a surprising manner. Surely good results will follow, with God as guide. "Train up a child in the way he should go, and when he is old he will not depart from it."

How Hats are Made.

"The silk hat is not such a difficult article to manufacture as you might infer," replied a manufacturer to the question of a reporter. "It consists mainly of a body and a rim. The body is usually made of a number of thicknesses of cotton cloth that have been saturated with varnishes to give them stiffness. The varnish also makes the hat waterproof. These are moulded on wooden blocks according to the prevailing fashion. When the desired shape is reached lac and dammar varnish is put over the newly-moulded hat. Before this is dry the fine silk plush is applied, and this is a very particular piece of work as the seams must not be allowed to show. It is then trimmed with silk braid around the rim, and also about the body of the hat. Then the whole passes into the lining department, where the thin silk and leather lining is put on. "Wool was formerly used in the manufacture of felt hats, but afterward the fur of the beaver could be obtained. From this period the term beaver has been everywhere accepted as a synonyme for a hat. It was the exorbitant cost of beaver that forced the invention of the silk hat, and now genuine beavers are very seldom worn. The round hat, however, with numerous changes in form, has been the proper hat for years. Its inconvenience in certain cases called out the "tom and jerries," wide awakes and other wide but harmless innovations. As beaver's fur became scarce the fur of the hare and rabbit was substituted. Lamb's wool has been in use for a long time for the body of the hat. After the fur and felt are separated, which, by the way, is no small task, the finest corded cotton is added. The mixing is done in a picking machine. Forming the hat's body is quite a job in itself. This was nicely done by bowing and working the fur together in the hand. Another way is the pneumatic process, by which the felt is worked into a mass and then fashioned over a block. Sometimes I think when I see some of these dude hats on the streets that it isn't much of a step from this block over which the felt is stretched, to the next one—the blockhead. The most common apparatus now in use is a cone of sheet copper, full of holes. This is set upright and made to revolve slowly. An exhaust fan, running very rapidly, is placed under this and causes a current of air to draw through the holes from the outside. A quantity of felt, sufficient for one hat, is fed upon this cone, which distributes it evenly over the surface. Then a metallic trunk is placed over the cone, and the felt covering, preserved in shape, is put into a tank of hot water. This makes the felt or fur harder. These rough bodies are rubbed together to reduce them in size, after which they are dyed and then blocked and pressed into shape. Then follows the binding. This is, in brief, the process. The blocks have to be changed very often to keep up with the styles that are generally imported here from the East. A hat is often worn for several months in the eastern cities before it comes to us here, and to-day the swell hat of Cleveland, the crushed top variety, has almost gone out of use in Boston and New York, and the other centres of fashion and taste."

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Lundborg's Perfume, Marchal Niel Rose.
Lundborg's Perfume, Alpine Violet.
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